

Herald and Journal.

WEDNESDAY, OCTOBER 11, 1848.

THE REDUCTION.

All our General Conference papers have, or are preparing to reduce. The Northern Advocate led the way; it is pleading hard for the necessary increase of subscribers, and states distinctly the only condition of the measure: "There is one alternative; we must have an increase of subscribers, or fall back upon former prices." Are our New England brethren at work to sustain our reduction? Every thing depends upon their exertions for us. We are their organ, the paper is theirs, they have demanded the reduction, we have stated how alone it can be done. The whole question of success depends, therefore, upon them. Though the change cannot take effect till January, it is now high time to commence the effort. Exert yourselves, dear brethren, if you would have the advantages of the experiment realized. Go through your whole charge, state the terms, get names pledged, and report them with all speed.

THE METHODIST QUARTERLY.

We gave the Quarterly's list of articles for October last week, but had not then space for any remarks upon them. The portrait is a tolerably correct likeness of the venerable Tobias Spicer. It is the last of the regular portraits of the work, as the editor informs us—a very appropriate as well as economical improvement; the cost of portraits heretofore has been equal to that of the literary matter.

The Critical Notices of the number we have looked to as the best criterion of the new editor's tact and independence. They are discriminative, impartial, frankly honest, and written with that comprehensive brevity which constitutes the genuine art of such criticisms.

The "Editorial" defines the future course of the Review. Two new departments are to be added; one for Religious, the other for Literary Intelligence. They are to be in small type and in double columns at the close of each number. The first is to be a quarterly retrospect of both European and American religious events; the second is to comprise the titles of all new books of importance in Europe and America. These new features will quite transform the publication and give it a much more general and popular interest; the first department has especially a wide discretionary range, and may be so managed as to present most of the attractions of a religious magazine.

This "Editorial" is still more interesting for the disclosure that it gives us of the *animus* which is to characterize the work hereafter; there is quite an honest independence about it. It declares that "the reign of false conservatism is over," and that "it is no longer a mark of wisdom to stand as still as possible, when all the rest of the world is in motion"—on even "the doctrines and polity of our own church." There is to be "free discussion within the limits of sound prudence and discretion." The italics are the editor's. Did we not know our brother editor, we should look a little askew at these bold lines. But they are compassed about by a host of qualifying phrases, which guard them like grave and sober-eyed sentinels. Personally we are quite squeamish about all boasts and pretensions of free discussion, down-tearing and up-building, and all similar uproarious, inefficient claims. The world has been nearly blown up within the last twelve months by such furorism. There are enormous, staring evils in the world that all men should shout down, knock down, or even kick down if need be; but a generous conservatism is the best guide in those reforms which have to do with institutions generally good though partially evil. Wise, cool, determined strength, not the energy of paroxysms, must retrieve the world. We have no fears of the editor, but we hope that the shoals of croakers and moral empirics now-a-days floating everywhere, will not consider themselves called upon by the Quarterly to scream out in annihilating and re-creating fancies. Since the false position of the church in respect to slavery, as seen in the Cincinnati and Baltimore General Conferences—a position which was the result more of the fears and confusion of good men passing through a crisis than of corrupt opinions—since the staunch old ship has righted in this respect, we see no reason for any great clamor on board. Let her be well manned and well managed and take well her reckonings from above, not fearing to be fired by the phosphorescence below or overcast by the tails of imaginary sea serpents, and we believe she will perform well and majestically her course, and enter the harbor at last with "songs of deliverance." As our cause grows, it must receive new adaptations, we admit, and there are many adjuncts of our system which may need discussion and reform, but the essential economy of Methodism—we would rather take the responsibility of subverting an empire than of revolutionizing it. On the points referred to we hope there will be discussion, but without producing parties among us. Let us inquire earnestly, not so much what changes can be made without impairing our economy, but what will make it more effective. There is but one time when Methodism ought to find leisure for very essential changes, and that is when the conversion of the world is accomplished.

Not only are the positions of this article gratifying, but the style is a very fine sample of direct, perspicuous and easy writing.

The article on the "Discipline of 1848" is a business like production; it shows the changes made by the late General Conference in the Discipline, and suggests others. It cost labor.

The critique on "Corson's Lotteries in Europe," is a brief editorial estimate of that entertaining work, with specimen quotations; that on "Methodist Hymnology" is a short but very interesting notice of Creamer's valuable work on the subject, with a rapid sketch of the various poetical publications of the Wesleys.

The historical essay on the Westminster Assembly, by Rev. Mr. Curry, is a valuable contribution. It presents a comprehensive view of the times, characters and labors of that great convention, unmarred by any sectarian constructions. Mr. Curry is one of the ablest contributors to the Review; his present article does not equal some of his previous efforts in the peculiar vigor and spirit of his style, but is otherwise of high value.

We are glad to recognize in the present number a valuable contribution from New England, an article on that thrice blessed doctrine of Methodism, the "Witness of the Spirit," by Rev. J. Cummings, of the New England Conference. We hope every Methodist preacher who takes the Quarterly will refresh not only his mind but his heart by reading it. It defines the doctrine as stated by Wesley, Watson, Grindrod, &c., gives the exegetical and other proofs of it, and contrasts with the Methodist view of it the opinions of Anglican and Calvinistic divines. It is written in a clear, unpretending style, and is a timely production.

The essay on the "Revolutions of 1848" is a very spirited review of the late great events in Europe. It is to us the most satisfactory article in the number. Its style is vigorous and often genuinely eloquent, and its tone of thought manly and judicious.

The review by J. O. Connell, of Connell on "Eloquence," has received some severe animadversions from the New York Commercial. Its style is unquestionably tangled, but so was the style of Thomas Chalmers, John Foster, and some of the noblest thinkers of our literature. There is an abundance of just and valuable thought in this article; the positions of the writer are not only assumed with independence, but sustained with decisive strength. There are writers who are, like certain streams, clear by their mere shallowness; there is no shallowness in this article, whatever may be its faults.

The paper on "Sparks' American Biographies," is unpretending, but quite readable.

The paper headed "What is Methodism," by Dr. T. E. Bond, has received emphatic commendation from our contemporary at New York. We are compelled to dissent somewhat from its main positions, but must defer our remarks till next week.

DEMORALIZATION OF BOSTON.

It cannot be disputed that the old Puritan glory seems fast degenerating from Boston. Juvenile depravity is especially prevalent and manifest. Not only petty offences, but the higher crimes, one of which a year would startle the community formerly, are becoming of frequent occurrence. Some five capital criminals are now in the City Jail. The papers abound with appalling criminal reports, and the tide of iniquity is rising all about us with strong and unceasing progress. These chief causes conspire to produce this deplorable change. One is the great influx of foreign corruption by emigration. Another is the multiplication of Theatres, those vortices of perdition; but the principal cause is Intemperance, the police reports are almost uniform on this point. We have an expensive City Government and a thorough police organization; how then is it that the public morals are thus going to wreck—that horrible crimes stimulated by rum are starting the community from week to week? We must arrest the downward progress, or the old honor of Boston is gone. Why is it that groggeries are multiplying in our streets? We have laws, and we expend liberally on functionaries to enforce them. Why then are they not enforced? Our citizens must ask this question, and ask it with stern earnestness. If the City Authorities have not competent means, legal and pecuniary, let us ascertain the fact and rectify the deficiency. Every man who values the reputation of the city and the security of property and life, must feel that we have reached a point of demoralization which should excite the solicitude of all good citizens, and demands the most energetic application of the laws.

THE CHURCH.

We gave last week a number of refreshing revival notices. Our Methodist exchanges begin again to furnish their Revival Departments, and several of the later Conference sessions report an increase of members. A favorable change seems to be dawning over the prospects of not only our own church, but those also of our evangelical sister churches. Let us look with steadfast faith for the times of refreshing from the presence of the Lord. The economical interests of Methodism have been healthfully maturing in New England, notwithstanding the general abatement of spirituality; our literary institutions, chapel erections, &c., have been going on vigorously. What we now need to give us a simultaneous and triumphant advancement, is a simultaneous and triumphant revival. Let us then, brethren, go to our altars and our closets, lifting up holy hands, without wrath or doubting, praying without ceasing that the Holy Spirit may again descend upon us like "cloven tongues of fire." Personal consecration to God is the true secret of our success—the chief energy of Methodism. Let the Levites purify themselves and enter into the holiest of holiest, and the glory of God will again fill our temples.

THE PROPERTY QUESTION.

We gave last week the statement of Dr. Early, that the Commissioners of the M. E. Church had received no proposition from our Agents. This is incorrect, as will be seen by the following Document published by the Agents in the Christian Advocate and Journal.

STATEMENT OF THE AGENTS AT NEW YORK.

The Commissioners of the M. E. Church, South, having at their late meeting in Louisville, Mo., agreed, with the consent and approbation of the Bishops and Book Agents of said church, that "the necessary agents be instituted as soon as practicable," &c., we deem it due to ourselves, and to those for whom we act, to make a simple statement of facts as to what we had done in order to carry out, in good faith, the expressed will of the late General Conference touching this matter. On Wednesday evening, May 31st, the evening before the adjournment of the Conference, we had a meeting with the Agents at Cincinnati, the principal Agent North, at his own request, in May last, that they could not, under their instructions, consistently delay bringing suit to a period later than the date of the action now had—Sept. 9th. But Rev. G. Lane is certain that, in the conversation to which they refer, no specific time was mentioned.

Having made this statement, we deem it unnecessary, as the case now stands, to proceed any further in compliance with the first resolution of the General Conference, and must calmly await the action of our brethren South; hoping, at the same time, that, for the sake of our common Christianity, and our common Methodism, they will resort to no harsher measures than are absolutely necessary to a just and equitable settlement of the case.

It is better than no plan, but it is the least of effective and most expensive course. Only about three good Professors are necessary in such an institution; but one teacher of the kind in each of our schools, as in New England, would amount to some six or seven, and then by their isolation from each other the theological instruction given by each would necessarily be too limited to be of much importance.—Ed.

CORRESPONDENCE.

LETTER FROM MAINE.

Frankfort—The Churches—Methodism—Temperance—Schools.

Frankfort is a beautiful village situated on the West side of the Penobscot River, about twelve miles below Bangor; it is at the head of winter navigation, which makes it quite an important point on the river, especially in the winter. There are two hotels—one very large; two very pretty churches—Baptist and Congregationalist.

The Methodists formerly owned one-half of what is now the Congregationalist house, but sold their interest a few months ago to the latter, and are now preparing to build one wholly for themselves. There is at present an increasing religious interest in the Methodist congregation; some backsliders have been reclaimed, and there are omens of a general revival of religion.

On the whole, it is thought that the little society which has had so precarious an existence for some years, is rising into a better state. May the Lord bless it!

The temperance cause meets with decided opposition in this village; rum is sold in several places, some of which are the grand depots for the Penobscot Valley. The friends of temperance here fought hard, but the number of their enemies, with the hypocrisy of some of their professed friends, have nearly stopped all legal proceedings to suppress the sale of ardent spirits. It is not an uncommon thing to see men in the streets of this beautiful village in a state of intoxication.

The people of Frankfort are doing something for education. There is a good high school here, taught by a Mr. Ames, but it is not so large as might be desired. Those attending this school have superior advantages, and it is hoped that a more general attendance may be secured.

There is a boarding-school for boys established in the place, under the care of Mr. Ricker; it is quite prosperous this term. Mr. R. has been at great expense in fitting up his establishment, and it is hoped that the public will come to his aid by patronizing his school. Parents need feel no fears respecting the discipline and regulations of this school. If they wish their boys to have the very best place in this region, they will send them here.

Now, Mr. Editor, please accept my thanks for past indulgences, and we will part again for a season. Should I see anything in my travels Down East worthy of further notice, you may hear from me again.

L. M. S.

September 25, 1848.

LETTER FROM WESTERN NEW YORK.

Course of the Herald—Theological Education—Seminaries in Canada, Genesee and Black River Conferences—Christian Advocate—Deaths of Mr. White—The Quarterly—D. W. The South.

DEAR BR. STEVENS.—There has probably never been a stronger sympathy out here in Central and Western New York, with the great interests which you advocate in your most valuable Herald, than at present. I know of none at all displeased with your thrusts at the slavery enormity; and we are still looking for the check of your independent, but judicious views upon any threatening influence of other editorial views respecting the Property Question.

You lose nothing in the stand you take on theological education. Whether the enterprise at Concord is the model plan, and will succeed, are not questions of so much importance with us here as with you in New England. We hope and pray that it may succeed. But one circumstance will not yet permit us to copy it entire. The plan thought by many to be most feasible for us, is in some way to graft as soon as possible a department of theology on our Conference Seminars, and eventually, should the times demand, to unite and modify such departments, if endowed, in some central establishment.

Education in these Conferences is a cherished interest. The Oneida Conference sustains two valuable and highly prosperous seminaries; one at Cazenovia, almost of world-wide reputation, and the other at Kingston, Pa., patronized chiefly by the Pennsylvania portion of the Conference. The Genesee Wesleyan Seminary, quite the first in the State in point of patronage and State favor, is the joint property of the Genesee and the East Genesee Conferences, and nobly are these two bodies rallying at this time to raise this Institution to a loftier position of honor and usefulness. It is more than probable, I think, that they will succeed, as they are operating in an extensive territory, and among a wealthy and intelligent population. Our brethren of the Black River Conference have commenced a literary establishment at Fulton, Oswego Co., which cannot fail of success if they will follow up the enterprise with their usual zeal on other subjects. Their seminary at Gouverneur still lingers, but is so embarrassed that little expectation remains of anything but disaster in that enterprise.

Greatly aiding our church interests, educational and all others, is our Northern Christian Advocate. The value of such an auxiliary is not to be estimated simply by the hundreds of dollars it supplies to the general funds of the church. We regret to lose our old editor, but we are much pleased with Br. Hoerner, his successor.

Our first female missionary to China has fallen. This event gives sorrow indeed to all the well wishers of that mission, but it comes like a thunderbolt upon her intimate friends in this region. Mrs. White was one of those whom to know was at once to love. There was nothing attractive in her appearance to the general eye: small, sedate, and very unobtrusive, she would pass unnoticed in the crowd, desiring no attentions, and always shrinking from them, except when coming from the full, glowing interest of friendship, they seemed to warrant her confidence. It was only when occasion chanced to draw out her bright intellect, and the delicacy of her sensibilities, that she would engage the stranger's notice. Blended with all these, those who were admitted to her friendship well knew were an artless, affable, and most affectionate demeanor; and these qualifications, together with her exquisitely tender conscience and ever consistent piety, made her to them almost a perfect character. I now speak of her as she was during her school days—during her three years' connection with Cazenovia Seminary. Years afterwards witnessed a growing confidence in herself, and a successful effort to adapt herself to public life, especially to the sacred calling which she chose and in which she has fallen.

Isabel Jane Atwater—her name before her marriage—entered the seminary in the fall of 1838. She was then sixteen years of age. Her early eagerness for knowledge had been gratified sufficiently to secure to her much information from reading, and a thorough preparation in all studies preliminary to the classical and higher English course for graduation in the Institution. She passed a brilliant career in that course, attaining as near an approach to perfection in her knowledge, as any instance of scholarship ever

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registered on the books of the seminary. Competent notices of her which might be prepared, would doubtless run to an extended and useful memoir.

The Methodist Quarterly Review for October has just come to hand. The editorial is most gratifying to more than one "in these parts." If we are to have all that is promised, we shall well be proud of such a censorship for our literature. The editor's own taste, especially his style of expression, flowing from a mind evidently disciplined in every part, and of high classic polish; easy, simple, versatile, yet elegant, is assurance enough against the admission into the Review of those writers who

"Neither can for write nor critics pass;
As heavy moles"

Give to our literature another element, which the editor promises, free and untrammelled thought, within useful range indeed; yet far beyond the point where dogmatic stupidity would seal your mouth, then we shall have hope of healthful progress. But conservatism in all respects adapted to our wants and condition as a church, is yet to cost a struggle. God help the organ of our highest literature to achieve the victory.

You received the cheering of a thousand readers certainly, in your late dash at the grasshopper enormity of our Doctors of Divinity. It was hoped that the colleges were nearly exhausted of these titles; but this year the swarms are about as large as usual. From colleges jealous of their discrimination in this business it is honorable, perhaps, to wear that degree. But it is far more honorable in the sight of earth or heaven, to live only for the reputation that will make the naked name, without titles at either end of it, suggestive of at least goodness and usefulness. Titles make no man great or good. The Savior declined and condemned the title of Rabbi. Is the servant above his Master?

The papers just received announce the action of the Southern Church in relation to the Property Question. We are now calmly to wait and abide the result.

Yours sincerely, B.

FOREIGN RELIGIOUS ITEMS.

ROMANISM.—It is stated that there are in Ireland full 3,000 Roman Catholic priests, and 1,500 professed religious women of various orders.

PROGRESS OF PERSECUTION IN THE CANTON DE VAUD.—Persecution increases rather than diminishes in rigor in the notorious Canton de Vaud, where the most outrageous political Radicalism is found in conjunction with the narrowest spirit of religious intolerance. Some circumstances connected with the internal policy of the Canton had induced the hope that moderation was about to characterize its councils; but that hope, we regret to say, has proved illusory. Neither in the Grand Council nor in the Council of State do we now perceive the slightest symptoms of abatement in the rigor with which the Cantonal authorities have so long pursued both the seceders from the National Church, and other denominations of Protestant dissenters. The Grand Council, recently assembled on the subject of the new Federal Pact, showed plainly, by the general tone of its proceedings, and particularly by the choice of its President, and of a Cantonal judge, that its policy is identical with that of the Council of State, and that it has no disposition to relax in the rigor of its opposition to dissenters.

THE PREMIER AND A REVISION OF THE LITURGY.—A correspondent of a weekly journal says that he has heard "from a source that is entitled to attention, that Lord John Russell, in conjunction with the Archbishop of Canterbury, intends to issue a commission to certain parties to revise the liturgy, and particularly the baptismal services; and that some plan of 'bracketing' certain passages, after Mr. Hugh McNeill's celebrated proposal, some years since, is contemplated. Of course, a new or revised 'Act of Uniformity' would be necessary, or perhaps the present act would be repealed altogether."

THE RELICS OF ST. THOMAS, OF CANTERBURY.—In the London Tablet, a Roman Catholic paper, of the 19th ult., there is a letter signed "George Talbot," wherein he states that he has brought from Verona a part of the skull of St. Thomas, of Canterbury. Now, I read in Alban Butler's life of the saint, "That the bones of Thomas à Becket, as also the skull, with the wound of his death, and the piece cut out of the skull, laid in the same wound, were in the shrine of the saint, and that these were burnt, by order of Cromwell, in September 1538, 13 Henry VIII." If this is a fact how can any part of the skull be at Verona? I hope I shall give no offence by making the inquiry.

TRACTARIANISM IN SCHOOLS.—The Church and State Gazette reports that the Committee of the Diocesan Board of Education, for Oxfordshire, have at length taken up the matter of the introduction by the Puseyite and Romanizing clergy of works of a semi-Popish tendency into the Training schools of the diocese; and that the bishop of the diocese has consented, on the remonstrance of the Committee, to the exclusion of all works of a Tractarian character, including several publications of writers who are suspected of having an understanding with some of the apostate clergy.

CHANGING TIMES.—The new synagogue in Canterbury, England, is being erected on the site of the ancient house of the redoubted "Knight-Templars," once the unrelenting foes of the persecuted Israelites, but now themselves swept from the face of the earth.

POPERY IN ENGLAND.—It appears from the Roman Catholic Directory, that the total number of Roman Catholic churches and chapels in England and Wales is 545; in Scotland, 85. Of Catholic colleges, there are in England, 10. Of missionary priests in England and Wales, there are 707.

Within the last year thirty churches have been built, affording accommodation for 16,359 poor persons, in England. The whole number of churches built by the aid of grants is 420, affording accommodations for 464,000 persons.

LITERARY ITEMS.

DEATH OF AN EDITOR.—Rev. E. R. Tyler, editor of the New Englander, died at New Haven on the 28th ult. very suddenly.

Hon. Edward Everett has accepted the invitation to deliver the oration before the New England Society of New York.

THE LIBRARY OF JOHN ADAMS, the elder, bequeathed to the town of Quincy, by the second President just before his death, was removed last week from the old family mansion to the town hall, under the direction of his grandson, C. F. Adams. The library is partly made up of French, German and Italian works, and of itself is one of the most valuable in the country. As the gift of John Adams, it becomes doubly valuable to the town and people.

Dickens is writing another Christmas story, for which it is stated he is to receive five thousand pounds. Twenty thousand dollars is good pay for a story.

PRESERVING NEWSPAPERS.—One of the many things which have to regret, was a correspondent of the British Banner, when I review my past life, is

that I did not, from earliest youth, at least as soon as I was able to do it, take and preserve some good newspapers. How interesting would it be now to a sexagenarian to look into the papers which he read when he was twelve or sixteen, or twenty years old! How many events would this call to mind which he has entirely forgotten! How many interesting associations and feelings would it revive! What a view would it give to past years! What knowledge would it preserve by assisting the memory! And how many valuable purposes of a literary kind, even might it be rendered subservient to!

THE REDUCTION.

SEND IN YOUR PLEDGES.

Our readers have already seen the address of a Committee of the Publishing Association, proposing to reduce the price of the Herald to \$1.50 per year, providing five thousand additional subscribers be obtained, and that payment be made strictly in advance. These conditions are necessary to secure the Association from loss, and they must be virtually met before the reduction is made.

The reduced terms must be ADOPTED or REJECTED by the first of December, in order to make the necessary arrangements for the new volume.

Our friends will therefore see at once that they are brought to a prompt vote on the question. But how shall it be done?

The most feasible plan that we can hit upon is this: Let the preachers immediately canvass thoroughly their respective charges on this subject, ascertain how many new subscribers can be obtained, and acquaint us at once with the number, (not the names.) We shall register such pledges as fast as received, and publish the additions every week, designating the number from each Conference. In this way we hope to excite a friendly emulation among the Conferences, and inform all concerned of the progress made in the good work.

Brethren, this is a great work for so short a time, and it can only be accomplished by commencing NOW. An average of seven subscribers from each travelling preacher in New England, received at the rate of five hundred a week for ten weeks, will do the business. But then the laymen will not leave the business wholly to the preachers. They have never been called upon in vain. They will rally once more for the old Herald, and give it a glorious push into "regions beyond."

And now, whether you be preacher or layman, send in your pledge. Let us know how many subscribers you will send us by the first of January.

IF

The requisite number of new subscribers are obtained, our terms after the first of January next will be \$1.50 per year, if paid strictly in advance; in all other cases \$2.00 per year will be charged, as heretofore.

COMMISSIONS TO AGENTS.

Under the new arrangement, will be 16 2/3 per cent., or 25 cents for a new subscriber who pays \$1.50; and 10 per cent. (the present commission) on collections from old subscribers.

AGENT.

Why can't we commence the present month with a thousand new subscribers? Any new subscriber sending us \$2.00 will, if the reduction is made, receive the Herald one year and three months, to January 1, 1850. If the reduction is not made, it will of course pay a year. Brethren, what do you say? This would be a gratifying proof that you are in earnest, and would go far towards determining the final result.

OLD DEBTS.

We wish to make special efforts this fall to square up all the accounts of old subscribers to the first of January next, so as to prepare for the reduction in price, if it should be made. We have already commenced sending out bills to our faithful agents, the preachers.

We have thousands of dollars due us on these old accounts. Is not this the time to collect it all in?

POST OFFICES.

Will the preachers please inform us of the names of the Post Offices embraced in their respective charges? We wish to put you as soon as possible in possession of the Herald accounts, so that there may be ample time for a thorough sweep of the old accounts. Please send in connection with other business if you have occasion to write. If not, write on purpose.

NO PERSON

Will receive the Herald at the reduced price on the first of January, unless all arrears are paid on old accounts.

A PREACHER

Wishes to know "if all arrears of from three to eight months standing must be paid by the first of January, as conditions of such subscribers receiving the Herald at \$1.50 per year?"

We answer YES, and also the \$1.50 for the ensuing year. Such is the vote of the Association, and the Agent is pledged to a strict observance of the rule.

THE RIGHT WAY TO DIE.

Our people die well.—ROBERT NEWTON.

The Lebanon Journal, in reporting the proceedings of the Illinois Conference, gives some interesting instances of death among the preachers. Brother Bastian noticed the death of brother N. P. Cunningham: "Brother C. died in triumph. It was no effort for him to triumph in the mortal hour. He was the triumph of Christianity over our latest foe. The fear of death had conquered long before. His message to his wife and children was, 'God would take care of them'—his charge, 'tell them I die a witness of the truths I have endeavored faithfully to preach'—to his brethren in the ministry, 'I die at my post, and am going to a Methodist preacher's reward—farewell!'"

Of brother William Hemmingsham, brother Jacob "could not say he had died." "He fell asleep," with "farewell, I am going home!" When his doctors had given him up, they prescribed whisky to ease his last struggles. "O," said he to his wife, "don't give me whisky. I have never been a drunkard, and I do not wish to die drunk!" "Thank the Lord!" said he, "I die as a Methodist and am not conformed!" "When I can no longer speak, talk to me about Jesus!" Br. Thomas Shultz, German missionary, had died in the work, held a class meeting with those around his dying bed, and sang the hymn—

"Jerusalem, my happy home,
O how I long for thee!"

and when others could not sing for weeping, he sang it himself, in a loud and clear voice. He and brother Hemmingsham were both professors of perfect love. They rest side by side, and our German brethren have contributed to procure head stones to mark their resting-place.

DONNAYAN'S Serial Panoramas of Mexico, are the best pictorial exhibitions of the kind yet made in our city. They present not only truthful views of important localities, but also of the finest Floral productions of that beautiful part of our Continent.

IMPORTANT MEETING.

We would call particular attention to the notification of the Trustees meeting of the Biblical Institute. Important business will be presented, and no trustee who can possibly be there ought to fail. There are many inconveniences and some expense, we are now devolved upon those servants of the church who usually bear such responsibilities, but there are rewards also here and hereafter; besides, in this instance they are doing a work of rare importance and of rare encouragement. Many feel an anxiety to see the new institution; the proposed meeting will be a good opportunity for the purpose. These brethren especially who are trustees in the remote Conferences are the very ones who should attend, that their localities may be not only duly represented, but suitably informed of its character and good prospects. Go to Concord then, brethren, on the 15th inst.

The following are the Trustees, excepting those of the Black River Conference, whose names we know not:—

PROVIDENCE CONFERENCE.—Rev. R. W. Allen, S. Benton, D. Patten, Jr., A. Stevens, Hon. E. Harris, P. Bennett, Esq.

NEW ENGLAND CONFERENCE.—Rev. M. Raymond, J. Porter, J. Hascall, D. S. King, C. Adams, J. Sleeper, Esq., L. Chaffin, Esq.

NEW HAMPSHIRE CONFERENCE.—Rev. O. C. Barker, L. D. Barrows, E. Adams, N. Culver, S. Quincy, Wm. Prescott, M. D., Hon. N. S. Berry.

EAST MAINE CONFERENCE.—Rev. N. D. George, A. Moore, B. Bryant, J. Higgins, Wm. H. Pilsbury, J. Snow, Esq., S. Rich, Esq.

EAST MAINE CONFERENCE SEMINARY.

The following are the names, with the post office address of the Committee, to receive proposals for the location of the East Maine Conference Seminary:—

A. MOORE, Bucksport.

WM. H. PILSBURY, Wiscasset.

WM. MARSH, Orono.

JNO. ATWELL, Bangor.

H. M. BLAKE, Searsport.

Many of our readers will be glad to recognize on our outside the name of an old friend, Mr. Susan Brewer Thomas, one of the first Preceptresses of the Wesleyan Academy at Wilbraham, and an early pioneer in the cause of education in the valley of the Mississippi. Her influence has ever been exerted in the cause of education and religion, and we are glad to see that she has again resumed her pen; in the early days of the Herald it was familiar to our readers.

We have received from Bro. J. K. Bourne \$5, in response to Bro. Jerome's appeal for Missouri; also \$8 from Bro. Charles Baker collected in his congregation at Wilbraham. We have placed these donations in the hands of Bro. Rand, who will have them duly paid over.

Dr. McCLINTOCK.—We regret to learn that Dr. McClintock has been suffering under dangerous illness. He has been spending some time at Carlisle, under a total prohibition of literary labor, but expects a return of his usual health. His disease is a spasmodic affection of the heart.

The Western correspondence of the Christian Advocate has been ascribed to Dr. Tefft—a mistake as we understand.

Dr. JEROME, whose appeals in behalf of the Missouri Methodist churches have been published in the Herald, is now among us soliciting aid for our suffering brethren in the "disputed territory." The appeal will come home to the Anti-Slavery Methodists of the East, and we hope they will respond heartily to it. Dr. Jerome is fully admonished of the local embarrassments of our churches, but he asks us only to do cheerfully for him what we can.

The abolition of slavery in Missouri, through gradual emancipation, is being discussed in the St. Louis papers.

A CONVENTION for the purpose of influencing the public opinion of the Christian and civilized world in favor of substituting some other and more rational mode of settling international differences than an

THE INDIAN BATTLE GROUND-FRYEBURG, MAINE.

BY F. A. CRAFTS.

Here Pungus shook his tomahawk,
And raised his battle cry;
When Chamberlain's merriment
Bade the bold chief die.
And heavy Jocky Cass beheld
His last deep agony,
And stands a tireless sentinel,
His slumbering ashes by.

Here sleep in undisturbed repose,
The Pale face and the Red;
Their strife is o'er, no longer foes,
They take one common bed.
The Pine tree gently bowing, sighs
Above that bloody grave;
And a perpetual requiem
Is sung by the dashing wave.

Still the meandering Saco rolls
Its verdant banks between,
As when the Indian's light canoe
Was on its bosom seen;
Its crystal waters are unstained,
As ere that fatal day;
But where the fountain can wash
The "White man's" guilt away?

Extinguished are those council fires,
That tinged the midnight cloud,
Fostered are their altars where
In moral night they bowed;
And innocence no more shall wake
By savage hands to die,
These peaceful vales no more resound
With the Indian warrior's cry.

TIME TO ME THIS TRUTH HAS TAUGHT.

BY CHARLES SWAIN.

Time to me this truth has taught,
(Tis a truth that's worth revealing.)
More offend from want of thought
Than from any want of feeling;
If advice we would convey,
There's a time we should convey it,
If we've but a word to say,
There's a time in which to say it.

Of unknowingly the tongue
Touches on a chord so aching,
That a word or accent wrong,
Pains the heart almost to breaking;
Many a tear of wounded pride,
Many a fault of human blindness,
Has been soothed or turned aside
By a quiet voice of kindness.

Many a beautiful flower decays,
Though we tend it e'er so much;
Something secret in it preys,
Which no human aid can touch.
So in many a lovely breast
Lies some cancer-grief concealed,
That if touched is more oppressed,
Left unto itself is healed!

FLIGHT OF TIME.

The following graceful lines, by Lumarion, are the version of a correspondent of the Journal of Commerce:

At Time I suspend awhile your flight,
Nor hear these hours so swift away—
Hours, with such gliding pleasures bright!
Ah yet a little while delay.

There are enough of those who weep,
To whom your fleeting course is kind,
Onward with them in mercy sweep;
But O! the happy leave behind.

PARENTS.

A BEAUTIFUL PICTURE.

BY PROF. ALDEN.

"Mother," said Eliza Ford, "there! the exhibition of paintings is open to-day. I hope you will find it convenient to go this afternoon."
"How do you know I intend to go?" said Mrs. Ford.

"I heard mother tell Mr. Somers that she would go and see the picture when the time came."

"I recollect my promise. I do not think it will be convenient for me to go this afternoon. It is not necessary that we should go to-day. The exhibition will be open for several weeks."

"I know it will, but I should like to go to-day."

"I wish, but do not think it reasonable to postpone my engagement or duty for that purpose. I am to meet with several ladies this afternoon, on some business."

"What business?" said Eliza, whose sense of propriety, you will perceive, was not quite so nice as it might have been.

Mrs. Ford hesitated for a moment before she answered her, and then replied,

"We are to consider what we can do for several poor families in B—Street. We are informed that they are in a state of great destitution. I can send to the ladies and tell them that the poor must wait till you have seen the pictures."

"Oh, no, ma, I would not have you do that; only I should like to go and see them this afternoon. Don't you think I am almost old enough to go alone?"

"Yes."

"May I go alone?"

"No."

"Why not? You said I was old enough to go alone."

"Be more careful what you say. I assented to your assertion that you are almost old enough. Almost old enough, and quite old enough, are two distinct things."

"That is a foolish wish." Time passes quite rapidly enough, considering the manner in which you employ it.

The remainder of the morning did not pass very pleasantly with Eliza. She had "set her heart," she said, upon going to see the paintings, and she wished she dared to say she would go.

Was she such a lover of fine arts, that she must see the paintings the first day they could be seen? She had some considerable taste for paintings, it is true; but the real cause of her eagerness to go, was the fact that she had told the girls a day or two before, that she was going on the first day the exhibition was open to the public. She had no right to tell them so; she was led to do so, under the foolish impression that there was something of superiority involved in seeing them first. Hence her earnestness in pleading with her mother to go on that day. The indulgence of so trifling a desire for precedence, made her unhappy, and her mother also. No mother could be happy whose daughter treated her with the want of respect, and of deference to her wishes, which Eliza had (without design, it is true,) manifested toward her mother.

In the afternoon the ladies came, and after an hour or two of consultation went away. Mrs. Ford then called Eliza, and told her to prepare to go out with her. Eliza dressed herself rather more than was necessary, for she thought she was going to see the paintings. Her mother led her into a narrow street, and entered a small dwelling, and ascended to the garret. She

knocked at the door, which was opened by a young lady, plainly but richly dressed. "Does she live in this house?" was the question which arose in Eliza's mind as she saw her. They entered, and found in that small apartment a father and mother confined to their straw bed by distressing sickness, and two small children, who had just been crying from hunger. The young lady's hat and shawl lay on the floor, and she placed them there. She placed the chair on the floor, and offered Mrs. Ford the chair. She had fed the children, and was now engaged in preparing something for the sick parents.

"I find I have been anticipated," said Mrs. Ford.

"I heard of the case about an hour ago," said the lady, "and I find that I did not set out from home too soon after hearing it. I presume I am speaking to Mrs. Ford?"

"Yes; and this is—"

"My name is Folsom."

"I have often heard of you, and am happy to meet you here; I hope we shall meet often hereafter."

Mrs. Ford remained, and assisted Miss Folsom in administering some nourishment to the sick; and having made arrangements with her for their relief in future, she took her leave.

"Was that Miss Folsom of — Street?" said Eliza.

"Yes."

"Wasn't it singular that she should be in such a place?"

"Not at all. It was just the place for her."

"She is so rich!"

"She has it in her power to do the more for the suffering."

"But I should think she would give money, instead of going herself!"

"There would be little self-denial in so doing. What a beautiful picture of Christian charity have we just seen! There is nothing in that gallery which you are so anxious to visit, that can compare with it. It was seen and admired by angels, and approved of God."—Youth's Cabinet.

SKETCHES.

From the Christian Union.

PRESIDENT EMORY AND PROFESSOR CALDWELL.

BY REV. GEORGE PECK, D. D.

Some notice of the excellent men whose names stand at the head of this paper is doubtless due from the friends of Christian Union. It will not be my object to write a biography of these men. This will doubtless be done, so far as it yet remains undone. My object will be to notice the connection which these beloved brethren had with the *Evangelical Alliance*.

In their outward passage across the Atlantic in the steamer, they were brought into no little peril by the vessel striking upon a reef of rocks near Halifax. It became a matter of serious question whether it was safe to proceed in the vessel, as it had been somewhat injured by the accident. After due consideration, however, they resolved to proceed, and leave the event with Him who governs the winds and the waves.

After the vessel had been out from Halifax twenty-four hours, the water which the ship made became dammed by the coal in the hold, and the coal had to be removed. The removal of the coal occasioned some excitement among the passengers, until it was found that when the water was permitted to find its way to the pump, it was discharged in a few minutes. During the agitation, in a conversation with Dr. Emory, he observed: "I give myself no concern. When I make up my mind, according to the best light I have, with regard to the path of duty, I leave all consequences to Providence. I am not my own keeper. My life, my safety, yea, all I have and am, are in the hand of God. And if we should find a watery grave, I should meet death without the least reflection upon myself for coming on; for I have acted according to my best convictions of duty." There was a dignity and an impressiveness in these remarks, and the whole bearing of the man during this critical period, which I shall never forget, as they made upon my mind a deep impression.

An affecting scene occurred in Bristol, in a private circle, which showed how deeply this man of God was affected with a sense of the goodness of God in our deliverance. After a dinner to which we had been invited at the house of Mr. Richards, an influential member of the Wesleyan Connection, Mr. R. observed that it was their custom at dinner for each one to repeat some passage of Scripture, and he invited his guests to unite with them. Mr. R. led in the interesting exercise, and others followed in regular order, as they were arranged in the company. When it came to the turn of Dr. Emory, he commenced with a firm voice, "God is our refuge and strength,"—but upon the last word he broke down, and, after weeping and sobbing, in broken accents he finished the quotation—"a very present help in time of trouble." After a little time to recover himself, the Doctor observed that as he commenced repeating that passage, the dangers through which we had passed rushed upon his mind with such force that it overcame him. God had protected us when in peril of shipwreck, and he had brought us in safety across the ocean in a leaky vessel, and truly he felt that the text had received a new and striking illustration in our case. He felt that we were under renewed obligation to love and serve God, and ever to trust in him in view of our gracious deliverance. Tears of joy and gratitude flowed freely, and we all bowed down, and offered up to God our prayers and praises.

It was my happiness to enjoy the society of these dear brethren for the greatest portion of the time we spent in Europe. We passed through novel and strange scenes in company, and many incidents of occurrences of general interest might be detailed. But my principal object is to speak of them as members of the *London Convention*.

Dr. Emory was an active member of that extraordinary Convention. He felt a lively interest in the great object proposed to be accomplished, and entered fully into the spirit of the occasion. He spoke with enthusiasm of the moral sublimity of the scene. His admiration of the characters who led on the movements of the Convention was unbounded. Dr. Wardlaw, John Angell James, Dr. Bunting, and the Hon. and Rev. Baptist W. Noel, were with him, and many other names of great eminence. He was active upon the committees, and made himself felt in the debates of the body, as will be readily inferred by any who will take the pains to read his speeches, as reported in the published debates. Upon the slavery question he made a most able and effective speech, in the delivery of which he became deeply moved. The whole of his speech is elegant and cogent, but there are passages in it of great beauty and power. He took ground against any action in the Convention on the subject of slavery, and perhaps his strongest reason was the unfavorable influence which the proposed action would have upon the cause of emancipation. How fully he was prepared to commit himself against slavery, and in favor of universal freedom, will appear from the following passage:—

"So much did he hate slavery that, as the result of years of thought, he declared that—much as an American he admired the father of his

country—he would rather be the man to devise some plan for the extinction of slavery in the United States than have been George Washington himself."

This powerful speech closed with an affecting picture of the practical influence of the proposed action upon the subject of slavery upon the cause of the alliance. As the reporter arrived at this point in Mr. Emory's address he remarks: "The respected speaker here paused—evidently overcome by his feelings. He resumed:—"

"He hoped brethren would pardon him for so unmanly an expression of his feelings. He was not a man of tears on any other subject but that which concerned religion and its great interests; but, from his childhood, he never could refrain from tears when his own personal salvation, and that of others, was at stake. On that subject, he confessed, he was a perfect child. His present feelings were but the overflowing of a heart which had been full for many days. Since the opening of that meeting, the words of the sacred writer had been continually ringing in his ears, 'Let not him that girdeth on his harness boast himself as he that putteth it off.' And on that eventful night when it was resolved to form the Alliance—when he saw brethren shaking hands and praising God—and when he listened to the strains of eloquence and praise in the public assemblies—his heart had been filled with trembling, lest all these scenes should be changed for others of a widely different character."

President Emory also delivered a very interesting speech in Exeter Hall, before one of the public meetings, which occurred at the time of the London Convention, and which was one of the most important committees in session, of which I was a member. I was not able to hear, but reports of which I read in the papers.

The important object sought to be accomplished by this extraordinary collection of Christian men of different denominations, but professing the same faith, lay intimately near the heart of this great and good man. It was often the theme of most animated discourse between us in our various journeyings, and while on the ocean upon our homeward passage.

And it should be observed that President Emory took an active part with those who were engaged in preparing a plan for the organization of an "American Branch." He made a journey from Carlisle to New York, in February, 1847, for the purpose of assisting in consummating the preparations for the meeting of all the friends of the cause in the May following. On this occasion he acted upon a committee to whom was referred the most difficult and delicate of the items of business which were done. He was then in bad health, and soon sunk into a rapid decline.

Professor Caldwell was a silent member of the London Conference, but by no means an indifferent one. His heart was deeply imbued with the spirit of the movement. Though he had his theological opinions and church preferences, yet he was no bigoted sectarian. He rejoiced in the moral phenomenon of an assembly of more than a thousand persons, of upwards of thirty different denominations, from all portions of Christendom, mingling together in perfect harmony and uninterrupted brotherly love. We did not enjoy his society upon the return passage, and of course had little opportunity for personal intercourse with him after the conclusion of the Convention, except while upon the Continent; and there we were too much engaged with the exciting scenes through which we passed to admit of much communion upon the proceedings or probable results of the London Conference.

President Emory and Professor Caldwell were connected in the Faculty of Dickinson College, and enjoyed the unbounded confidence of all who knew them, as men of stern religious integrity and purity of character. They were "lovely and pleasant in their lives, and in their death they were not divided." The President died in Baltimore, May 18, of the present year, and the Professor in Portland, Me., on the 6th of June.

As might have been expected, these noble and pure-minded men left this world of trial in great peace and triumph. Some of the dying expressions of the President were: "Tell my friends that I die in the faith of my fathers."

"In looking over my life, I see that I have been a sinner—a great sinner—but I have full confidence of acceptance with God through the merits of his Son. My peace is great, and has been throughout my sickness so great, and so unbroken, as even to astonish myself."

The dying expressions of Professor Caldwell were equally gratifying. He shouted once with a loud voice, "Glory to Jesus! He is my trust. He is my strength. Jesus lives—I shall live also." Five times he repeated the Savior's rich and precious promise, "I will be with you, and with that name trembling upon his lips he died."

Thus died two of the members of the late London Conference. Two enlightened, faithful, Christian men. They have gone to their reward. They died in the Lord—they rest from their labors, and their works follow them.

FAILURE OF AN EXPERIMENTAL COMMUNITY.

A recent number of the *Revue des Deux Mondes* contains an article from Marshal Bugeaud, on the Principles of Association, as applied to agricultural labor. The article has some curious details of an attempt at an agricultural association, which was tried in Africa, and the results of this trial. In the following passage Marshal Bugeaud relates the ill success of the experiment he had made:—

"On returning from a prolonged expedition, I went to visit my three little colonies, beginning with that of Mered. It was the end of September, 1843. Generally I was received with joy by the military colonists, who considered me their benefactor, and called me their father. This time it was on Sunday. I found them sad and most uncivil. They were leaning against their doors, and did not move to come round me, according to their custom. I saw that there was something extraordinary.

"I sent for the officer, and he being absent, I addressed myself to the sergeant major, to inquire the causes of the discouragement, the symptoms of which I had remarked.

"My men have good reason to be sad," replied the sergeant; "they are losing the best part of their harvest, and they attribute it to the laboring force which they are engaged to employ, and they are going to ask you to break up the association."

"But how do they lose their harvest?" They reaped in the beginning of June, and we are now at the last of September; it ought to be in the granary long ago."

"You are right, Governor, it ought to be so, but they do not work, and we have not yet taken care of a third of the barley or wheat. Depending on the usual prolongation of fine weather we did not take the precaution to take the sheaves from the ricks perpendicularly; we took what formed the roof from the whole oblong square. The two storms which came lately have soaked our ricks, and our grain has sprouted."

"I went to the ricks and I saw the grain growing on all sides. I immediately assembled the colonists; they formed a circle about me, and we had the following dialogue:—"

"How is it, my friends, that, having made

your harvest in June, you have not threshed your grain at the end of September?"

"Because," they replied, "we do not work."

"And why don't you work?"

"Because we depend on one on the other; one does not wish to do more than another, and thus we put ourselves on the level of the idle. Do you not think, Governor, that if we each had had our portion of this grain, it would have been threshed long ago? We should have already done more than double. Things cannot go on so; we beg you to break up our association."

"Yes, yes," cried all the colonists, even the lazy ones.

"We put ourselves on the level with the lazy ones affected me too much, to leave me undecided about giving up the community labor, but I thought it my duty not to yield too soon. So I made an appeal to the sentiments of fraternity, of which I knew the force."

"How, my friends," replied I, "you are all comrades of the same regiment, (the 48th,) you selected each other voluntarily, you are young and robust, you make, in some sort, only a family of brothers, and do you not know how to live and labor in common, without calculating whether one does more than another?"

"Governor, we are very fond of each other, and notwithstanding that, there is no emulation for labor; it does not seem like working for one's self when we work in common. But it would be worse when we marry. Our wives would agree less than we do about work and everything else. It would be a hell. If we prove to you that we have produced more, in the one day each week which you allowed every man to have for himself, than in the five days of the community, you will not refuse to let us dissolve our association."

"I proceeded immediately to the verification of this fact. I appraised successively the sixty-seven individual harvests, the officers wrote down my appraisement, and the sum gave in fact an amount superior by a fifth to the whole of the community harvests. This operation finished, I called the colonists together again. I declared to them that the results of this examination decided me to establish individual labor among them; but I warned them, that since they thought themselves able to take care of themselves, if they separated I should withdraw their pay and rations. They received this declaration with unanimous consent."

THE DEAD SEA.

According to an account of Lieutenant Maury in the Southern Literary Messenger this expedition was planned by Lieut. Lynch, and assisted to by the Secretary of the Navy in the spring of 1847. The store ship "Supply" took out Lieut. Lynch and two metallic boats as transports. These boats were carried over mountain gorges and precipices by the party appointed for the expedition, and on the 8th of April, 1848, they were launched upon the Sea of Galilee. The Richmond Republican has condensed the interesting article of Lieut. Maury as follows:

The navigation of the Jordan was found to be not difficult and dangerous, from its frequent and fearful rapids. Lieut. Lynch solved the secret of depression below Lake Tiberias and the Dead Sea by the tortuous course of the Jordan, which in a distance of sixty miles, winds through a course of two hundred miles. Within this distance Lieut. Lynch and his party plunged down no less than twenty-seven threatening rapids; besides many others of less descent. The difference of level between the two seas is over a thousand feet.

The water of the Jordan was sweet to within a few hundred yards of its mouth. The waters of the sea are devoid of smell, but bitter, salt, and nauseous. Upon entering it, the boats were encountered by a gale, and "it seemed as if the bows, so dense with water, were encountering the sledge hammers of the Titans instead of the opposing waves of an angry sea."

The party proceeded daily with their explorations, making topographical sketches as they went, until they reached the Southern extremity of the sea, where the most wonderful sight that they had yet seen awaited them.

"In passing the mountain of Uzdum (Sodom) we unexpectedly, and much to our astonishment," says Lieut. Lynch, "saw a large rounded, turret-shaped column, facing South-east, which proved to be of solid rock salt, capped with carbonate of lime, one mass of crystallization. Mr. Dale took a sketch of it, and Dr. Anderson and I landed, with much difficulty, and procured specimens from them."

The party circumnavigated the lake, returned to their place of departure, and brought back their boats in as complete order as they received them at New York. They were all in fine health. This is a specimen of the skill, system, and discipline of the American Navy. No nation in the world has such a service. The time is coming when it will give proofs of that fact palpable to the most dull understanding.

Thanks to the good management of Lieut. Lynch, the whole cost of this scientific exploration of the Dead Sea (except, of course, the cost of equipment and maintenance of the crew of the ship) was but seven hundred dollars.

From the letters of Lieut. Lynch, quoted by Lieutenant Maury, we transcribe the following interesting facts elicited by the exploration:—

"The bottom of the Northern half of this sea is almost an entire plain. Its meridional line at a short distance from the shore scarce varies in depth. The deepest soundings thus far, 188 fathoms, (1,128 feet.) Near the shore the bottom is generally an incrustation of salt, but the intermediate one is soft mud with many rectangular crystals—mostly cubes—of pure salt. At one time Stellwagen's lead brought up nothing but crystals."

"The Southern half of the sea is as shallow as the Northern one is deep, and for about one-fourth of its entire length the depth does not exceed three fathoms, (18 feet). Its Southern bed has presented no crystals, but the shores are lined with incrustations of salt, and when we landed at Uzdum, in the space of an hour, our foot-prints were coated with crystallization."

"The opposite shores of the peninsula, and the West coast, present evident marks of disruption."

"There are unquestionably birds and insects upon the shores, and ducks are sometimes upon the sea, for we have seen them—but cannot detect any living thing within it; although the salt streams flowing into it contain salt fish. I feel sure that the results of this survey will fully sustain the scriptural account of the cities of the plain."

He thus speaks of Jordan: "The Jordan, although rapid and impetuous, is graceful in its windings and fringed with luxuriance, while its waters are sweet, clear, cool and refreshing."

After the survey of the sea, the party proceeded to determine the height of mountains on its shores, and to run a level thence via Jerusalem to the Mediterranean. They found that the level of the sea was the same as the level of the West bank of the Dead Sea more than 1,000 feet above its surface, and very nearly on a level with the Mediterranean.

"It is a curious fact," says Lieut. Maury, "that the distance from the top to the bottom of the Dead Sea should measure the heights of its banks, the elevation of the Mediterranean, and the difference of level between the bottom of the two seas, and that the depth of the Dead

Sea should be also an exact multiple of the height of Jerusalem above it."

Another not less singular fact, in the opinion of Lieut. Lynch, is "that the bottom of the Dead Sea forms two submerged plains, an elevated southern part, and a depressed one. The first, its southern part, of slimy mud covered by a shallow bay; the last, its Northern and largest portion, of mud and incrustations and rectangular crystals of salt—at a great depth, with a narrow ravine running through it, corresponding with the bed of the river Jordan at one extremity, and the Waddy 'el Jeib, or 'wady within a wady, at the other."

"The slimy ooze," says Lieut. Maury, "upon that plain at the bottom of the Dead Sea will not fail to remind the sacred historian of the 'slime pits,' in the vale, where were joined in battle 'four kings with five.'"

NEWSPAPER PATRONAGE.

In the language of a contemporary, we have to say, that this thing called newspaper patronage is a curious thing. It is composed of as many colors as the rainbow, and is as changeable as the hue of the chameleon.

One man subscribes for a newspaper, and pays for it in advance; goes home and reads it the year round with the proud satisfaction that it is his own. He hands in an advertisement—asks the price, and pays for it. This is newspaper patronage.

Another man says, "Please put my name on your list of subscribers," and goes off, without as much as having said, pay, once. He asks you to advertise, but he says nothing about paying for it. Time passes—your patience is exhausted—and you dun him. He flies in a passion and perhaps pays up—perhaps not. This, too, is newspaper patronage.

Another man has been a subscriber for a long time. He becomes tired of you, and wants a change. Think he would like a city "Dollar Weekly." Tells the Post Master to discontinue, and one of his papers is returned to you marked "refused." Paying for it is among the last of his thoughts. Besides he wants his dollar to send to the city subscriber. After a time you look over his account and send him a bill for balance due. But does he pay it cheerfully and freely? We leave him to answer. Yet this, too, is newspaper patronage.

Another man lives near you—never took your paper—it is too small, (compared with some of the overgrown and sickly sentimental "dollar weeklies," it is small,) don't like its politics—too Whiggish—too loco-focoish or too something else. Yet goes regularly to his neighbors, and reads his by a good stove fire—finds fault with its contents—disputes its leaders—and quarrels with its type, ink, or color. Occasionally sends an article that he likes—takes half a dime, and buys a No. This, too, is newspaper patronage.

Another sports a fine horse, or perhaps a pair of them—is always seen with whip in hand and spur on foot, single man, no use for him to take a newspaper; knows enough now. Finally he concludes to get married—does so, sends in a notice of the fact, with a "Please publish and send me half a dozen copies." "Tis done, does he ever pay for either notice or the papers?"—No. "But surely you don't charge for such things?" This, too, is newspaper patronage.

Another man (bless you! it does us good to see such a man, and we do see them sometimes, and we have seen some such lately; another man comes and says, "The year for which I have paid is about to expire; I want to pay for another." He does so and retires.

Reader! is not newspaper patronage a curious thing? And in that great day when honest men are to get the reward due to honesty, which, say you of those enumerated above, will obtain that reward?—Exchange Paper.

THE FRENCHMAN AT HIS ENGLISH STUDIES.

Frenchman.—Ha, my good friend, I have met with one difficulty—one very strange word. How you call H-o-u-g-h?

Tutor.—Huff.

Frenchman.—Tres bien, Huff, and Snuff you spell S-n-u-g-h, ha!

Tutor.—O no, no; Snuff is S-n-u-double-f. The fact is words in *ough* are a little irregular.

Frenchman.—Ah, very good. 'Tis beautiful language. H-o-u-g-h is Huff. I will remember; and C-o-u-g-h is Huff. I have one bad Huff, ha?

Tutor.—No, that is wrong. We say Kauf, not Huff.

Frenchman.—Kauf, eh bien. Huff and Kauf, and, pardonnez moi, how you call D-o-u-g-h—Duff, ha?

Tutor.—No, not Duff.

Frenchman.—Not Duff? Ah! oui; I understand, it is Duff, hey?

Tutor.—No, D-o-u-g-h spells doe.

Frenchman.—Doe! It is very fine; wonderful language, it is Doe; and T-o-u-g-h is toe, certainly. My beestake was very toe.

Tutor.—O no, no; you should say Tuff.

Frenchman.—Tuff! And the thing the farmer uses, how you call him, P-l-o-u-g-h? Pluff, ha! you smile, I see I am wrong, it is Pluff? No! ah, then it is Ploe, like Doe; it is beautiful language, ver' fine—Ploe?

Tutor.—You are still wrong, my friend. Its Ploe.

Frenchman.—Ploe! Wonderful language. I shall understand ver' soon. Ploe, Doe, and one more—R-o-u-g-h, what you call, General?

Tutor.—Ruff, and Ready? No! certainly it is Ruff and Ready.

Tutor.—No! R-o-u-g-h spells Ruff.

Frenchman.—Ruff, ha! Let me not forget. R-o-u-g-h is Ruff, and B-o-u-g-h is Buff, ha!

Tutor.—No, Bow